

PER BV 2580 .R44 v.33-63

Neglected Arabia



Digitized by the Internet Archive
in 2015

<https://archive.org/details/neglectedarabia47refo>

LIBRARY OF THEOLOGICAL SEMINARY
OCT 10 1903
87

Neglected Arabia



Missionary Letters and News

published quarterly by

The Arabian Mission



Number Forty=Seven, July to September 1903

CONTENTS

At the Outstations - - - - -	Rev. James E. Moerdyk
The Ups and Downs of Work for Women - - - - -	Amy E. Zwemer
The Busrah Dispensary (Illustrated) - - - - -	Rev. H. R. L. Worrall, M.D.
The Muscat Mission House - - - - -	Rev. James Cantine
The Need for Women Workers among the Women - - - - -	Marion Wells Thoms
Crumbs Swept Up (map) - - - - -	Rev. S. M. Zwemer, D.D.

THE ARABIAN MISSION

TRUSTEES.

Rev. M. H. Hutton, D.D.,
" J. P. Searle, D.D.,
" John G. Fagg, D.D.,
Mr. John Bingham.

Rev. C. L. Wells, D.D.,
" Lewis Francis, D.D.,
Mr. Francis Bacon,

OFFICERS FOR 1903-1904.

Rev. M. H. Hutton, D.D., *President*.
" J. P. Searle, D.D., *Vice-President*.
" Rev. C. L. Wells, D.D., *Recording Secretary*.
" Henry N. Cobb, D.D., *Cor. Sec.*, 25 East 22d Street, N. Y.
Mr. Chas. H. Harris, *Treas.*, 25 East 22d Street, N. Y.
Rev. J. L. Amerman, D.D., *Asst. Treas.*, 25 East 22d Street, N. Y.
" John W. Conklin, *Field Sec.*, 25 East 22d Street, N. Y.

HONORARY TRUSTEES.

Thomas Russell, Esq., Montclair, N. J.
W. A. Buchanan, Esq., London, England.

MISSIONARIES.

Rev. James Cantine.....On furlough.
Rev. and Mrs. Samuel M. Zwemer, D.D..Bahrein, Persian Gulf.
Dr. and Mrs. H. R. L. Worrall.....Busrah, Persian Gulf.
Rev. and Mrs. Fred. J. Barny.....Busrah, Persian Gulf.
Dr. and Mrs. Sharon J. Thoms.....On furlough.
Rev. James E. Moerdyk.....Muscat, Arabia.
Rev. John Van Ess.....Busrah, Persian Gulf.
Miss Elizabeth G. De Pree.....Bahrein, Persian Gulf.
Miss J. A. Scardefield.....Bahrein, Persian Gulf.

Please draw checks and send remittances or requests for information to "THE ARABIAN MISSION," 25 East 22d Street, New York City.

Missionary Letters and News from Arabia

July-September, 1903

AT THE OUTSTATIONS

REV. JAMES E. MOERDYK.

In May and June we spent 32 days touring up the river Tigris and down thro Mesopotamia and the Euphrates river. We visited some ten different towns but almost half the time was spent at one of the outstations. In July we were away again for a short time to visit the outstations on the Tigris river. Let me write something about these two outstations.

On the bank of the river Euphrates and within sight of old Ur of the Chaldees is the town of *Nasariyah*. First impressions at this place are very encouraging. It is the first town here which we have seen that has something "modern" about it. The streets are wide enough for three wagons abreast, and they are really straight and cross each other at right angles. The houses altho Eastern in style are large and of brick. The date-stick huts and mat huts are few and then only on the very outskirts of the town. The bazaar is quite large and cleanly so far as that goes out here. New fruit and vegetables were just beginning to come in and prices were very reasonable. The city-hall is a large, oblong-shaped building of two stories, and the governor's house nearby is a very respectable dwelling. There are two mosques, each with a minaret and the old dome-shaped roof to its place of prayer. They told us that a rich Arab had first owned the town and built the large buildings. Later the Turks had taken it from him but the general order of building along previous plans had been maintained. Its inhabitants are Arabs, Jews,

Sabeans, and Turkish soldiers and officials. The Bedouin Arab, a frequent visitor in town, lives on the large plains extending back and along the river. We had every opportunity to meet some of each of these classes named, and found them all very polite and obliging. The foreigner is still a stranger there but he is treated with respect and is not troubled with rude, inquisitive hangers-on. We lived in a "khan" or hostelry situated on the very bank of the river and quite open to every cool breeze which might blow. There we received visitors and talked with many who were willing listeners. We also called at the houses of officials and at one place accepted an invitation to dinner. On Sunday we resolved to hold a little service inviting the few Christians whom we had met but none appeared, so that the service became a sort of Bible-study class with our helpers.

Of all with whom we attempted conversations on religious themes, the officials were the most discouraging. They would not admit that Christ's teaching as recorded in Scripture was the only Truth, but neither did they care much about the good or bad in their own teachings. They were good Mohammedans in name and that seemed to satisfy them. The Sabeans, or Star-worshippers, for whom the Mohammedans have little respect, seemed to give us the impression that they were the "chosen people," and were ever complaining that they were sorely oppressed and persecuted. They are not strong in things religious nor do they appear to care whether men are interested in their teachings or not. Of others who came and were in real earnest two are very worthy persons to know. One was a Jew who was in government employ. He came relating how tired he was of living in the town and how he detested Islam and no longer found any good in Judaism. He wanted us to help him to get away among Christians and confessed to like Christianity. Upon further examination we found that he did not have a true hankering after Truth in Christianity, except as he was sure that it was not in Islam and not in his father's faith. We then talked to him out of the Bible until he saw the weakness of his position, and we offered the best in Christ. Later he called again and said that he did not

ask for money but desired letters to missionaries in Bombay who would help him and give him Christian instruction. A second was a young Arab with whom we had previously become acquainted in letters both from him in person and from our helper who had been teaching him. He came to us at night and we talked freely about his forsaking Islam and becoming a Christian. We questioned him quite closely and were surprised at the firm answers, plainly indicating his earnestness and faith. In answer to the question as to why he believed in Christ and how he knew that he believed, he said: "Who has called me and showed me Christ the Savior? Surely not man." Before separating for the night we prayed and asked the helper to pray also, when of his own accord the Arab added his own little, simple prayer. He came to see us as often as possible altho conversation with him was not always possible on account of the presence of others. He is a great reader and diligent in his study of Scripture. Every tract which we gave him was read so well that he could re-tell all that he had read. The man longed for liberty so that he might confess Christ openly. He was willing to do it then and there if necessary notwithstanding the consequences, for, said he, "I know that my heart is right with God and I am safe whatever happens"; but he also added that he longed to be where he might live long for Christ.

The Bible-shop in this town is a real necessity if we wish to reach the people, for they positively refuse to talk religion on the streets and will not look at the Scriptures one may offer for sale. The colporter had told us this and we found it true when we attempted to verify it. But they are very willing to come to the shop and that is the place to talk with them. In the month of June 29 Christians, 387 Moslems, 193 Jews, and 19 Sabians visited this shop. To such as these God's Word is opened and questions answered. Christ's claims as the Savior are challenged and the colporter, who is a faithful and competent man, is very bold in his defense, using Christ's own words and methods in meeting the enemy.

Our visit to the outstation *Amara* had been planned several

weeks before, but this suddenly became imperative when we received the tidings that all the bazaar at that place had been destroyed by fire, and that our Bible-shop had gone with the others. When we arrived there we found the helper discouraged, nor did he know what was to be done to restore the work. We found that about 165 shops had been destroyed and all their stock either turned to ashes or stolen and deported. The Mission lost all the shop furniture, 400 Scriptures, and some educational books. The colporter lost private books and papers to the value of about \$5.00. Before leaving the place we called upon the agent of the property and learned that the bazaar would be rebuilt but that the shops would hardly be ready until after three months, so that our work will be delayed some time. New Scriptures are already in the hands of the colporter, but he has no place to display them except as he visits the coffee-shops and presents the books. In our visits to the coffee-shops, etc., we could not get the attention of the people, for everybody persisted in talking about the fire and comparing notes as to losses, etc. Three days after our arrival we received a visit from the Chaldean Catholic priest, who was very friendly and earnest in his conversation. The colporter informed me that the man had been a frequent visitor at the Bible-shop and oftentimes, when Mohammedans were present, had talked with them upon religious topics. Later we returned this call and visited the Christian school. We found some 25 boys and in another room about as many girls who were improving their time preparing for an Arabic recitation. These children also study Turkish and French besides the usual branches, such as arithmetic, geography, etc. There is also a small industrial school where boys take lessons from a blacksmith, a carpenter, and a wheelwright. Amara is a pretty and a healthy place, and its people are not openly enemies to our work. Much good seed which is sown there now will bring forth good fruit, for the Master has promised this.

THE UPS AND DOWNS OF WORK FOR THE WOMEN

AMY E. ZWEMER.

Many things have taken place the last few months and much has happened to upset the even tenor of our way—if we ever have an even tenor.

The bubonic plague came at the beginning of May just when the weather was warming up. Altho the constant passenger and mail service, without quarantine, made it possible for plague to reach us at any time during the past six years, yet until this year these islands escaped infection from the dread disease. Even now, as we write, we have almost forgotten the trying but interesting experiences of May and June. As soon as the disease was well established and panic had taken possession of the people the dispensary patients dropped in numbers very suddenly, and in the Woman's dispensary almost entirely; just an odd one would venture to come. The story noised abroad was that the doctor had taken the poison serum which he had sent for to Bombay and had scattered it about the town and so infected the people; some of them said that he had done this in order to kill off all the Moslems and have a Christian island! Of course I was also implicated and interested in the same way. However there were some few of the poorer classes who dared to seek our assistance and we were glad to help them in their distress, altho it was a most difficult undertaking.

There was no segregation-camp and no government assistance of any sort. Each patient remained in the place where he was and so we had to go from house to house each morning with dressing-trays, stimulants and tonics. Every few days new cases were added to the list. Three women died under treatment from us but they were in a precarious condition when the plague overtook them and the high fever brought on secondary complications, so that it was difficult to treat both symptoms at once,

especially in the dirty, close, stifling-hot huts on the desert-plain where we found the patients. Another obstacle was that they always treated new symptoms with their own remedies first. Let me lift the veil and show you things as they are. The native specific for the buboes was fried horse-manure and the internal treatment worse still; the patient's diet, to *cool* the fever, was often raw cucumbers. When we gave milk and broth, they immediately asked whether it would not increase their sickness! We are so glad that *all* those treated, with the exceptions mentioned, recovered and are now going about as usual. After the intense heat began the plague germs died out and the death rate rapidly decreased, while patients began to come again to the Hospital. Of course after Mrs. Thoms left, the numbers decreased and the plague-terror still lessened them; but since the middle of June we have had quite large numbers, and many interesting cases. For some of the difficult cases we must consult Dr. Thoms and he must generally make a diagnosis by proxy and also prescribe for the patient.

The gospel-reading and conversation with the patients is always more interesting if there are a good number present and when those who come are intelligent. One morning I read from Romans 1:16, "I am not ashamed of the gospel of Christ" in connection with Math. 10:32, "He who confesses me before men, etc." After our prayer one woman said, Today the talk was good and I understood what you said. That morning all the women seemed to listen with attention, and not to please me. Some of the women who came can *read* Arabic and are more intelligent and it is a pleasure to read with them and tell them the way of life. The roll of pictures on the wall has received great attention of late and patients walk up to it and look and ask questions, altho pictures are forbidden to strict Moslems: yet these Scripture pictures seem to impress them with the story of Christ life. Sometimes I cut off one from the roll and give it away to one of their number. All Moslems are not as surly as was their prophet toward Art and they are glad to take the picture home.

Let me describe for you a group of patients. Here are two Bedouin women from Hassa quite old and feeble; one has come to see if sight can be restored to her poor old eyes; she has been blind for six years. We can only relieve the pain and give her tonic, but she is such a dear old chatterbox and will follow me around the room asking fifty questions; how shall she take her medicine? when? where? when shall she come again? And finally she will back into the table and upset a few bottles and mixtures, until I show her the verandah and make room for others. Here are eight or ten children, all suffering with ophthalmia; we bring them in, set them in a row and wash up their eyes and faces as they have never been washed before; then drop in the necessary zinc or cocaine lotions. As most of these children are very poor, a copper coin equal to half a cent is given each, to ease the pain, and they go away happy.

Then we always have one or two cases of diseases peculiar to women; here again we miss Mrs. Thoms' skill. This poor woman has had some internal trouble for a year, and was treated by Arab doctors with actual cautery; she now has festering wounds all over her back and abdomen and suffers terribly. The next is a bright-eyed girl of about ten who is suffering from a large open sore on her neck. She had plague and this is the bubo, which will not heal under native treatment. I wish some of the nice trained nurses might see the condition of the wound; the child and her garments are very dirty and the bubo is covered with a black sticky mixture like cobbler's wax. This child has made a good recovery and was seen on the road the other day doing hard work.

Miss de Pree helps me a part of each day at the women's dispensary, altho her chief work this year is language study. She is at present going out each morning to dress an abscess of the back. The patient's friends send a donkey, and off she goes in state, the donkey-boy carrying the tray of dressings. The other morning, while she was finishing up some cases in the dispensary before going out, I got the tray ready for her and handed it to the donkey-boy. There was a basin of carbolic solution on

the tray, and when I said to him, "Here, take this," he immediately answered, "No, I don't drink tea!" It took some time to explain what I wanted him to do.

THE BUSRAH DISPENSARY

REV. H. R. L. WORRALL, M. D.

I am sure constant, everyday work should once in a while bring interesting incidents to relieve the dreary, monotonous drudgery of repeatedly hearing, saying and doing the same thing over and over again.

Accompanying this letter are two pictures which represent two phases of our work. The one of the work is one of a tumor of the finger, the result of a cut from a native scythe. Not being properly treated, it became the tumor represented. With the proper treatment it was soon restored to its natural condition. The one of how we work represents my old assistant, Elias, dressing a surgical case, with the surgical dressing-table at his side. The case is being dressed in the open, because there is no place in the dispensary. We are very crowded.

The work since the yearly meeting has been booming here in Busrah. I have had an average of about 45 patients daily. We have given up to date 5530 treatments. The last month or two we have had 50 to 60 daily. Not often less than 50, and frequently 65 to 70.

We have had a very interesting and serious operation since our last report. On April 1st we removed the left breast of a woman patient who was very low indeed, suffering intense agony from an open malignant ulcer. It was even more serious than anticipated, the growth involving the muscles down to the bones of the chest, and, although not discoverable before the operation, small pebbles of cancerous tissue were found under the arm. These were removed completely, or until others could be found. The wound was cleaned and dressed, and patient put to bed with the expectation of her not living twenty-four hours, but by

1.



2.



3.

THREE DISPENSARY GROUPS

Women's Clinic, Mason Memorial Hospital

2. Busrah. Dressing an ulcer

3. A tumor. Busrah Dispensary

constant stimulation and attention and care she made a good recovery as far as the operation was concerned, being saved for about five months intense pain and suffering. We are sorry to say that our almost certain expectation of a return of the disease has been fulfilled, and the patient will never be well again. This patient was operated upon in the dispensary and kept in one of the rooms for over six weeks. We secured a helper, and gave her every attention. One would naturally expect such a patient to be grateful, but a few days ago the doctor who kindly helped, without charge, told me that one of his patients said the Protestant doctor did not do operations for nothing, as he took £11 from the cancer case, for the woman herself said so, and had sold her things to pay him. I have also heard of her saying, "I had to sell my goods to pay for my food and other expenses. I sold my jewels to pay the Protestant doctor."

Regarding the number of hearers we are encouraged. The average number for the last twenty days has been 36 Mohammedans, besides whom there have been Christians and Jews. Strangely enough, the number of patients treated, or rather recorded, has been also an average of 37 since the yearly meeting. Of those hearing many come with patients to help them on the road, others (but only a few) for the express purpose of hearing what was to be said. Thus those hearing who were not treated about equalled those seen outside in their homes.

An interesting fact was brought to our notice one day. We were being overrun with patients, and for a few days went to the city proper twice daily. We heard that the dispensary opened in Magam (a suburb of Busrah), for the poor Moslems by the city authorities, had no patients whatever. The dispenser was told that the receipts must be increased or he would be displaced by another. The doctors (Turkish) were said to be inquiring among themselves why they were so idle and the Protestant doctor was so overrun with patients. Was it ever reported that this same Turkish dispensary in Magam was opened so that the poor Moslem would not need to go to the Protestants for *prayers* and treatment? It is incidentally remarked that only one or two go for free treatment, and many days none whatever.

The evangelistic work, Bible exposition and prayers have, in general, been exceptionally good. One colporter is an exception to the rule, as he repeats himself over and over again, and gives evidences of not making preparation for the prayers. The others who have spoken have made preparations and have spoken to the point, and spoken "the truth" in kindness, yet have not hesitated to proclaim "the truth."

THE NEW HOUSE AT MUSCAT

BY REV. JAMES CANTINE

There are few exceptions to the rule that by their *homes* any class of people are known. Do they own them? Then their location may be supposed to be a permanent one. Are they well adapted for their work? Then the wisdom and foresight of the designers may be assumed. Are they sanitary and comfortable? Then we may look for contented, vigorous occupants and workers.

This is clearly recognizable on the mission field. There may be localities where it is not easy to own property, and others where a temporary sacrifice has to be made to meet some vital need of the work; but in general the houses of the missionaries are not a bad indication of how they and the Boards are meeting their opportunities.

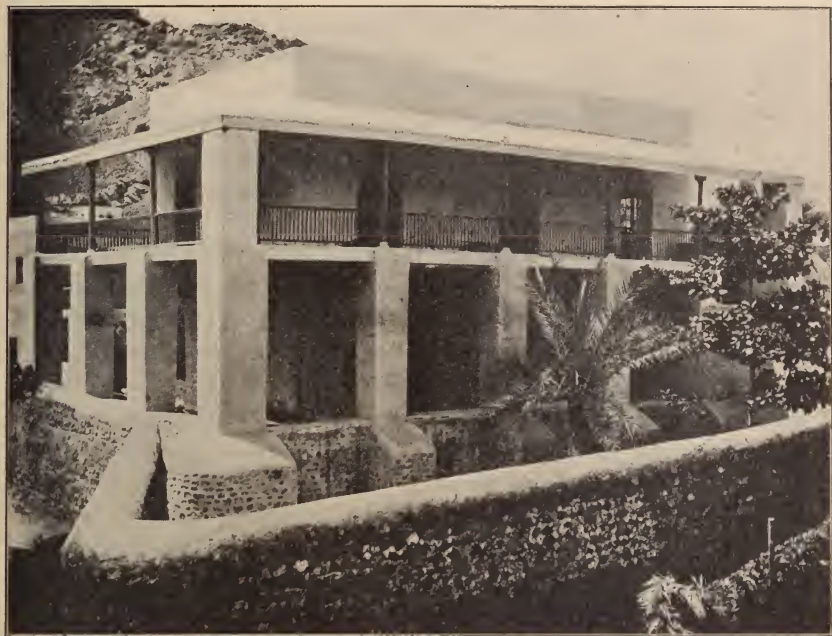
When the writer went to Arabia, the only parting advice that he remembers having received from an honored missionary—one of many years' experience in the Orient—was: "Whatever work you do, and wherever you have to do it, be sure that your *dwelling houses* are as comfortable as you can make them and as healthfully situated." Perhaps we have not always been able to follow his advice, but it has constantly been in our minds, and one of our earliest hopes was the raising of a building fund which might be drawn upon as opportunity offered. This hope was partially realized in '97 and '98 through the efforts of S. M. Zwemer (then home on furlough) and the result on the field was shown in the Muscat house, just completed—the first dwelling owned by our



THE OLD MISSION HOUSE AT MUSCAT

mission in Arabia. That we were so long in making full use of this fund was because the conditions were new and complicated, and we wished to have a good experimental knowledge of them before committing them and our successors to permanent locations.

Our experience with houses in Muscat has been a varied one. When I first reached here (in 1891) I occupied during my two weeks' stay rooms over a native storehouse—the same from which Bishop French was carried to his grave a month or two before. When Peter Zwemer came down to occupy this station later on, he hired a native house, one of the best in Muscat, only to be compelled to move out to make room for a French consul. Again he hired a house and made a few necessary repairs, but before the year was up the roof fell in—fortunately while he was away. I do not remember how many changes were eventually made before the last, which took him outside the walls and to our present location. An illustration of this house, as it appeared at first, is shown on



THE NEW MISSION HOUSE AT MUSCAT

this page. The missionaries' quarters were above, comprising one room enclosed and one adjoining, only arched. Below was the kitchen and servants' room, while the eighteen freed-slave boys took what was left. There was no verandah for protection against the sun, and in general such accommodations as would satisfy only its native owner. This property, after much consultation and questioning, we bought, and then were gradually built up beside it such rooms as were required from time to time. In 1901 the old main part was found in such poor repair that it was decided to pull it down and rebuild on a new and better plan. The supervision of this rebuilding has taken a good share of the time and thought of the resident missionary during the two years just passed, and an idea of the result may be obtained from the accompanying picture. Above are three good-sized rooms with

a verandah on the sunny sides. Below is a chapel, a reception-room for native visitors, and a central chamber, of which we will try to make a refuge during the hot, dry winds.

It may seem impossible that such a small building should have required two years for its erection. But operations were only carried on when the missionary was at hand to direct, and whenever other claims such as mission meetings, touring, vacations, etc., took the precedence, then the work had to stop, as it was found that the native workmen could not be depended upon, not even for one day. When other buildings of foreign design have been put up in Muscat an architect and contractor have been obtained from India, but this was entirely beyond *our* means. However, having seen nearly every stone put in its place we know just what we have and are assured beyond doubt of the permanence of our work. The native material and workmanship which, for reasons of economy, we had to adopt, are not easy to use, and much care had to be exercised lest our house should have the same fate as that of a neighbor—parts of his falling down several times while it was being put up.

I think the materials we used would interest those who contributed towards their purchase. The foundations and walls of the lower story were about three feet thick of the hard, brittle rock broken off of the neighboring mountain side, laid up in a mortar composed of *mud* with a little sprinkling of lime. Its strength was, of course, only in its thickness, and it had to be reinforced after it was built by carefully digging out the mud from around the surface stones and pointing it with cement. The upper story had to be of a very light, pliable sandstone, brought on boats from a point a few miles up the coast. This stone would disintegrate very soon if exposed to the air, and had to be completely covered with a cement or plaster. The lime for all our work, excepting the inside finish, which was brought from India, was burnt in a very crude and imperfect way about two miles distant. Dirt for the mud was obtained from ruined houses in the neighborhood, and sand from the dry bed of a stream which only flows a few days each year. Our woodwork also came from

all directions, doors and windows being bought in India; beams and rafters coming from the coast of Africa, and the posts for the verandah from Bagdad. A half dozen iron beams, which excited the admiration and wonder of the natives from the interior, were, I presume, rolled in England.

Our workmen were also a nondescript lot, composed of Arabs, Persians, Balooches and Negroes. The head mason we gave about thirty cents a day, and wages graduated from that down to four and five. They were a faithful lot, and, while we were constantly annoyed by their stupidity, yet they were always ready to try to do what they were told, and identified themselves with the fortunes of the home in a most happy manner—defending its design and workmanship against all comers, quarrelling with rival bands, and always on hand to remind one of an approaching feast day, when they expected to *eat* your health around a lean goat or other such delicacy as the market and your generosity afforded. They also insisted that the blood of a sacrifice (of course an edible one) must be shed in the foundation trenches before work was begun, and there were various other occasions, such as the setting of door frames and stairways when they claimed special backshish.

One of the pleasant things in connection with our building was the gift from the Sultan of a bit of land to make our garden larger, it having been greatly encroached upon by the new house. It was unexpected and very unusual, for he is noted as being very adverse to foreigners obtaining any further hold upon his country.

When all is told, we think we have at last a good, comfortable home in Muscat, large enough for whatever call there may be upon it for some time to come, and well adapted with chapel and schoolroom for the work as we now find it. When our other stations shall be as well provided our mission will have taken a long step forward.

THE NEED FOR WOMEN WORKERS AMONG THE WOMEN OF ARABIA

The need for women workers among the women of any other mission land has long since ceased to be questioned. The educated Christian women of heathen India, China, and Japan show the power of the Gospel of Jesus Christ, the One who honored womanhood, to transform the lives of the lowest heathen women. The result accomplished has, however, cost years of untiring, consecrated labor and many precious lives and we do not anticipate any less cost in our own field.

The Mohammedan religion has done as much as any other to degrade womanhood. To be sure, female infanticide formerly practised by the heathen Arabs was abolished by Islam, but that death was not so terrible as the living death of thousands of the Arab women who have lived since the reign of the "merciful" prophet, nor was its effect upon society in general so demoralizing. In the "time of ignorance," that is time before Mohammed, women often occupied positions of honor. There were celebrated poetesses, and we read of Arab queens ruling their tribes.

Such a state of things does not exist to-day but the woman's influence, though never recognized by the men, is nevertheless indirectly a potent factor but never of a broadening or uplifting type. To have been long regarded as naturally evil has had a degrading influence. Mohammedan classical writers have done their best to revile womanhood. "May Allah never bless woman-kind" is a quotation from one of them.

"Moslem literature, it is true, exhibits isolated glimpses of a worthier estimation of womanhood but the later view, which comes more and more into prevalence, is the only one which finds its expression in the sacred traditions, which represents hell as full of women, and refuses to acknowledge in its women, apart from rare exceptions, either reason or religion, in poems which refer all the evil in the world to the woman as its root, in prov-

erbs which represent a careful education of girls as mere wastefulness."

When the learned ones ascribe such characteristics to women, is it any wonder that they have come to regard themselves as mere beasts of burden? The Arab boy spends ten or twelve years of his life largely in the women's quarters, listening to their idle conversation about household affairs and their worse than idle talk about their jealousies and intrigues. When the boy becomes a man, altho he has absolute dominion over his wife as far as the right to punish or divorce her is concerned, he often yields to her decision in regard to some line of action. In treating a woman I have sometimes appealed to the husband to prevail upon his wife to consent to more severe treatment than she was willing to receive. After conversing with his wife his answer has been, "She will not consent" and that has been final. Lady Ann Blunt who has traveled among the Bedouins says, "In more than one sheikh's tent it is the women's half of it in which the politics of the tribe are settled."

In regard to their religion they believe what they have been told or have heard read from the Koran and other religious books. They do not travel as much as the men and do not have the opportunity of listening to those who do, hence their ideas are not changed by what they see and hear. All the traditions of Mohammed and other heroes are frequently rehearsed and implicitly believed.

Although the Arab race is considered a strong one we find among the women every ill to which their flesh is heir, unrelieved and oftentimes even aggravated by their foolish native treatment. A mother's heart cannot help but ache as she hears the Arab mother tell of the loss of two, three, four or more of her children, the sacrifice perhaps to her own ignorance. The physical need of the Arab women is great and we pray that it may soon appeal to some one whose medical training fits her to administer to this need.

In the towns in which there are missionaries there are comparatively few houses in which the missionary is not welcomed.

In our own station there are more houses in which we would be gladly received than we have ever had time to visit. Wherever women travelers, of whom there have been two of some note, have gone, they have met with kindness; hence, it will be seen that the open door is not lacking.

Ignorance, superstition and sensuality are the characteristics which impress themselves most strongly at first upon one who visits the Arab harem, but there are those, too, among the women who are really attractive. It is a dark picture and we do not urge the need of more workers because the fields are white to harvest. We ask that more offer themselves and be sent soon, rather, that, after they have overcome the obstacle presented by the necessity of learning a difficult language, they may be able to begin to prepare the ground for seed-sowing. It is a work that can only be done by women, for while the Bedouin women have greater freedom to go about and converse with the men than the town women have, and while some of the poorer classes in the towns will allow themselves to be treated by a man doctor and sit and listen to an address made in the dispensary, the better class are only accessible in their houses—it is impossible to say homes in a country in which homes do not exist. Their whole range of ideas is so limited and so far below ours that it will require “line upon line and precept upon precept” to teach these women that there is a higher and better life for them. In fact there must be the creation of the desire for better things as far as most of them are concerned, but love and tact accompanied by the power of the Holy Spirit can win their way to these hearts and accomplish the same results that have been accomplished among other Oriental women.

I have been striving to show that there is a crying need for work among the Arab women and that there are ample opportunities for service. I appeal to the women of the church whose sympathies have so long gone out to heathen women everywhere, not to have less sympathy for them, but to include Mohammedan Arabia and her womanhood more and more in their love, their gifts, and their prayers.

I repeat that although the woman is not recognized as a factor in Mohammedan society her influence is not the less strong for being indirect. That the work among the people as a whole be most effective requires that work for women go on apace with that for men.

In the days of Mohammed, after the battle of Khaibar in which so many of her people had been mercilessly slaughtered, Zeinab, the Jewess, who prepared a meal for Mohammed and his men, put poison in the mutton and all but caused the prophet's death. It is said by some that he never fully recovered from the effects of the poison and that it was an indirect cause of his death. It seems to us who have lived and labored in the land of the false prophet that his religion will only receive its death blow when Christian women rise to their duty and privilege in sending the true religion to these neglected, degraded sisters—but sisters still through Him who "hath made of one blood all nations."

MARION WELLS THOMS.

CRUMBS SWEEPED UP

REV. S. M. ZWEMER, D.D.

The chapel in the mission-house at Bahrein now looks very attractive. Twenty-four chairs, a pulpit and communion-table were made for us by the pupils of the Arni Industrial school, Arcot Mission, and reached us this summer. Their prices were cheaper and goods better than any we saw in India; although the freight bill was naturally high it was met by a special collection.

The widow of the late Bishop French has presented the Mission with two beautiful portraits of this veteran pioneer, whose grave is close to that of Rev. G. E. Stone at Muscat. We feel grateful for the gift and yet more for the memory of such a life of sacrifice.



FROM THE GEOGRAPHICAL JOURNAL

The trees and shrubs planted in the Mason Memorial Hospital compound have got a fair start by hand-irrigation and the compound will be a bit of green in the wilderness after the windmill is put up and at work. The windmill is the gift of the young

people of the Reformed Church at Alto, Wisconsin, a place where they never weary collecting for Foreign Missions.

Even at Bahrein the famous address on "Babel and Bible" is used as a weapon to fight the integrity of Scripture. The article was translated by a Cairo paper, hostile to missions, and once and again these garbled arguments were dished up in discussions. Nothing suits the Moslem palate better than a "corrupted Bible," so that he may take his stand on an infallible Koran. We want no higher critics of that stamp in Arabia, although at the same time we do not admit the Moslem's mechanical idea of inspiration.

Scripture sales at Bahrein station and on tours reached a total of nine hundred copies in the seven months past. We have three colporters at present. Two of them have gone to the Ras-el-Jibal headlands on the Oman coast and expect to be away over a month.

At the last annual meeting we agreed to provide our native helpers with good maps on a large scale, so that they and we may more and more realize the extent and the opportunities of the field. You must have a map of the farm to sow crops intelligently. This map of only a small part of Oman will show how much land there remains to be possessed and emphasize our appeal for reinforcements.

There must be Moslem-inquirers even in Jiddah, the port of Mecca, for in June a letter came from a Moslem in Aden on his way thither asking that we send him "a complete Bible with marginal references and a catalogue of religious books for Moslems." They were sent.

The rumors of poisoning people, started in the Bahrein bazaars during the plague panic, have interfered with our touring this summer. Dr. Thoms was turned back from Kuweit because of these rumors, and I was turned back from Lingah on the Persian coast. Such fanatical opposition on the part of the igno-

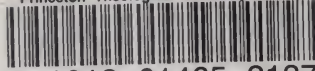
rant people, when stirred up by the mullahs, is very trying and would be discouraging if we did not know, from accounts of plague-stories in India, that it is short-lived. Western medical science always has about it an element of mystery to the Oriental, which awakens either admiration or suspicion according to the way the wind blows. And this weather department, in Moslem lands, is in the hands of the mullahs.

We rejoice at the political victory in Yemen for the sake of our sister mission and the free course of the gospel. The recent boundary disputes between England and Turkey have naturally extended British territory. One third of the way to Sanâa you can now travel in British territory. The Aden Boundary commission has completed its labors and the Indian papers tell us the commission is already camped "in the coolest discoverable spot of the Aden Hinterland restfully awaiting instructions for further action." The next thing will be a railway.

You will remember the account of the baptism of Sheikh Salim at Aden given in the Jan.-March number of *Neglected Arabia*. His history since then has been somewhat eventful, and the full story is told in Dr. Young's annual report:

"Induced to go to Paris by the promise of a remunerative occupation, he found on arrival there that he was expected to prepare Arabic documents for circulation through Arabia, intended to stir up distrust and ill-will against Britain. Refusal to do this work led to his being thrown into prison on a false charge, and only through special intervention of the British authorities was he set at liberty. He has returned to Aden, but his books, papers, money, and baggage, as well as his servant, are still detained in France." In a letter dated February 16, Rev. Dr. J. C. Young writes: "You make inquiries concerning Sheikh Salem. I am glad to say he is well and happy. A few days ago he saw the Sultan of Lahej, and frankly told him that he was a Christian. At first the Sultan was very angry, but gradually he cooled down as he saw the man's determination; and when they parted, although the Sultan had tried to ridicule him into a return to the Moslem faith, and laughed at all he said, they parted good friends; but in leaving, the Sultan gave him this counsel, 'Do not leave English territory, for if you come into Lahej you are sure to be killed.'"

Princeton Theological Seminary Library



1 1012 01465 2137

FOR USE IN LIBRARY ONLY
PERIODICALS

115

The time in Library calls

